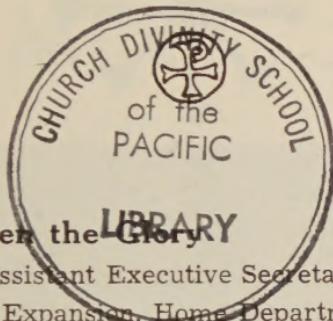


HOLY CROSS MAGAZINE

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Eyes Have Seen the GLORY

Clifford Horton, Assistant Executive Secretary, Department of Domestic Missions and Church Expansion, Home Department of the National Council

on is God's Work 6

the Reverend Richard K. Nale, Priest Associate, Rector of St. John's Church, Chula Vista, California

Sisterhood of the Holy Nativity 10

a Sister

ard Righteousness — Meditations of an Ordinary Woman 14

Alice Borman, Communicant of the Diocese of Milwaukee

Stephen, the Deacon 18

the Reverend Leslie Wilder, Jr., Rector of St. Matthew's Church, San Mateo, California

ray Hair for St. Joseph 20

the Reverend Lincoln A. Taylor, O.H.C., Assistant Superior

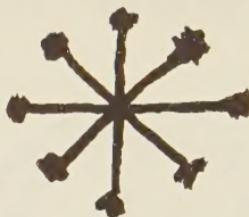
You Dread Retirement? 21

W. Dexter Wilson, Former Member of the Standing Committee of the Diocese of Central New York, and Deputy to three General Conventions

Reviews 22 **Letter from Mount Calvary** 26

Community Notes 27 **Order of St. Helena** 28

Ordo 30



v. 71
1960

NEW FORM

Surprised? We hope you are neither shocked nor offended. The change has been made possible by a shift to off-set printing. Its purpose is to give greater freedom in the use of cover designs, illustrations and pictures without the expense of cuts. You will be patient, we trust, as we learn the tricks of this new medium. We think the result will be a more attractive and arresting presentation of the material.

But the contents are what count and we are working on them too. For example, in this issue we have the first of a series of articles in which each of the Religious Orders is being asked to describe its life, emphasis and work. Mrs. Borman's straight-forward and helpful meditations will also be appearing for some months.

The slightly smaller size has been adopted in order to make the Magazine easier to handle and carry. We hope to compensate by adding four pages in the near future — as soon as we have a few more subscriptions. Will you help us in getting them?

MINE EYES HAVE SEEN THE GLORY



priest was behind the altar facing the congregation. The congregation was small; only about thirty people. The church was small, too. A sound was to be heard except occasional unformed guttural noise from some kneeling communicant. The priest elevated the Host. But instead of the words "Likewise, after supper he took the cup," the priest pointed to the chalice - then held it as though he were handing it to another.

It was not a service in one of the newer churches who are exponents of free standing altar and experimentation with ritual. This service took place over a hundred years ago in New York City. The priest - the

Thomas H. Gallaudet, D.D. The church - St. Anne's Mission to the Deaf, the first Christian Church for deaf people.

It was the beginning of an in-

spiring history of our Church's ministry to the Deaf. A history noted for its "firsts" - the first deaf church, the first deaf school, the first deaf college, the first deaf clergyman, and so on, ad infinitum. Yet, as so often in the history of the Episcopal Church, with all of the "firsts" to our credit, we have lagged way behind most of the other branches of the Church in this vital ministry.

The liturgy of the Episcopal Church is particularly well suited for a ministry to the Deaf. We, who are hearing, seldom realize the richness and vividness of the visual aspects of our liturgy. Sometime attend a service of Holy Communion with ear plugs. It will be a rewarding experience. It was precisely this fact that led Dr. Gallaudet into the Episcopal Church. And it was our missionary "great awakening" of the nineteenth century that led the Church to this ministry.

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The deaf person is like any other person except for his lack of hearing. They walk through a silent world but not without communication. Their language is one of signs, much as the Indians in America communicated. It is a vivid language. The sign for Jesus Christ is shown by pointing with the finger to the middle of the palm of the hand, first one hand and then the other. The nail marks.

The question of the authority of sign language created the first controversy in the ministry to the Deaf. The first deaf clergyman in the world, the Rev. Henry Winter Syle, educated at Yale and Cambridge, was ordained at Philadelphia in 1872 by Bishop Stevens only after great criticism by both Anglo-Catholics and Evangelicals. Their objections were that Syle could not "speak" in "a tongue understood of the people," as expressed in the twenty-fourth Article of Religion.

Bishop Stevens, at the ordination, stated in part: "Reading sermons in church is not the fulfillment of the divine command to preach the Gospel to every creature, for every person ought to be addressed in that language which conduces most to his edification; and as it is possible for the Deaf to be thus addressed in a language adapted to their circumstances, I submit that it is the imperative duty of the Church to provide that special means of instruction."

In 1888 the Conference of Church Workers Among the Deaf was founded to enable the clergy involved in a deaf ministry to share their problems and promote the work. Over the years these dedicated men have seen some growth of the work. However, it was only at the last General Convention at Miami that the National Church became officially concerned. At that convention a resolution was adopted which placed deaf work under the

wing of the Home Department of National Council. At last we are the move with the full authority resources of the Church behind vital ministry.

The Presiding Bishop has appointed an advisory committee composed of the officers of the Conference, Church Workers Among the Deaf, Home Department officers and a representative from the Department of Christian Education and the Division of College Work of the National Council. First business of the committee will be to consider Christ Education materials for deaf children, a standard form of the interpretation of Prayer Book services in sign language, the recruitment and training of deaf workers, both clergy and lay, the appointment of a Chaplain at Gaudet College in Washington, D. C. and other badly needed services for ministry to our Deaf.

Many problems present themselves when we consider these needs and how to meet them. Christian Education for example. The pre-school deaf child usually has a vocabulary of approximately 40 words, compared to the over 200 of the hearing child. The person does not respond when communication is so limited. So this means that the materials must be devised to induce a visual response. Not only must education materials be tailored for a visual presentation, but must also be so devised that the parent of the deaf child may teach them. Another important point here is the fact that the deaf child does not feel he is a part of society as does the hearing child.

Sign language of the deaf is not a literal interpretation of speech. Rather it draws pictures of ideas and actions. Where there is not a sign then the deaf person uses the sign language alphabet. Too, there are variations or "a

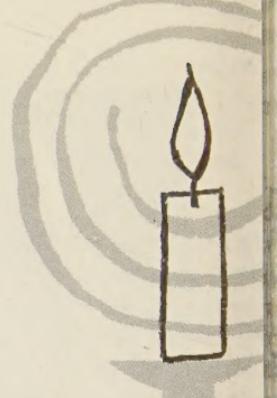


" in sign language. In saying the
 in sign language the usual form
 "Virgin Mary" is "good woman"
 "Holy Mother". Many of the
 younger clergymen are somewhat ap-
 pensive over such a non-theological
 interpretation of an essential fact
 of Christianity. Recent attempts by
 these younger clergymen have
 led in a sign language interpreta-
 tion of the service of Holy Communion
 and is theologically sound. Other
 steps are to follow.

Not only must we train clergymen
 to devote their full ministry to
 the deaf, but we must also encourage
 clergymen in "normal" parishes to
 learn the rudiments of deaf sign
 language so that they may extend
 their ministry to the deaf. Along these
 lines the hearing layman might
 consider learning a few signs

such as "Hello, how are you" and
 other simple signs. We must bring
 the deaf person out of his isolation of
 a "silent world".

In a short article such as this, space
 limitations forbid more than a cursory
 glance at the subject. In the United
 States there are more than 300,000
 deaf people who hunger for the Gospel
 and the Christian family relationship.
 It will never be possible to establish
 enough churches for the Deaf to care
 for them all. It is the obligation of
 every communicant of the Church to
 exercise his ministry here as to every
 other separated soul. How? By seek-
 ing out the deaf who are outside the
 Church, and opening wide the doors,
 and by praying for the extension of
 the Gospel to all men, in all places, at
 all times. "For as ye do it to the least
 of these, ye do it unto me."



Richard K. Nale

MISSION IS GOD'S WORK

Epiphanytide is a time for prayer. Much is it needed. Soon after the Nativity, out go the Christmas trees, back into gear goes the parish machinery. Vacation is over. The tumult and the shouting whimpers to an exhausted death. A few cards posted late shamefacedly appear in the mail box. The world looks forward to the next big chore - how shall we spend New Year's Eve? Yes, Epiphany prayer-time is sorely needed.

In our Catholic tradition, Epiphany is the traditional Twelfth Night, the normal crowning of the Nativity Feast. Yet in our modern hectic culture, it is not even an anticlimax, lost among weekday business. Only the Altar Guild notices that the white Christmas frontals remain on the Altar until after the Epiphany. The handful of worshippers at the daily Eucharist are slightly surprised to hear the story of the Wise Men retold long after the Christmas carols have ceased to echo.

Last year Epiphanytide was over almost before it began. Two weeks after the Feast we plunged into the pre-Lent season. This year, because of Easter's later date (April 17th), there will be five Sundays after Epiphany - five weeks to devote to prayer, prayer with a purpose. The purpose is the Epiphany theme: Mission - Go out!

While the world is engaged in frustrating task of drawing up financial balances, the Christian has a rare opportunity to regain his spiritual equilibrium. Spiritual balance comes only after the purposes of one's existence take on reality. The habitual prayer is one sure way to make those purposes come clear. Feeds upon mental images, images God's way with men. The Epiphanytide Gospels are rich in such images. They all speak with authority; they all have a distinct call, "Go, and thou likewise." Six big solid suggestions for practical resolutions. When at the beginning of the calendar year we are resolving anew, the Gospels speak to the Christian heart.

Mental prayer is a habit which carries with it the joy of accomplishment in its very practice. It is an act of private devotion which always bears fruit in corporate health. Would that all Christians could emulate the Blessed Virgin who pondered the things in her heart. Through the opening of one's heart to what Evelyn Underhill calls the "pressure of Divine Love," God's true Mission is accomplished. Strategy and policy are formulated at the conference table, but true Mission is the fruit of the heart's enlightenment. One constant, persistent soul within a parish community of Christians feeds the

which support the tree that bears
it of true Christian redemption.
the exercise of mental prayer,
counts is not brilliance of re-
on so much as the constant flow
which is released from God to
and thus out into the world
gh the Body of Christ, His
h. As with all love, regular daily
ce is essential to its true char-

Momentary thrills are perver-
habitual dedication is the true
of which love is made. God's
s like the shining of the sun - a
nt bath of light. This is the mes-
of Epiphany, that His love does
at all times. To share in the
nation, one must make a habit
king in it.

le without specific expression is
y sentiment. The Epiphany
e is a bill of statistics, telling us
reminding us over and over that
as done something and continues
the same things. He does them
gh the agency of those whom He
chosen to be the vessels of His
The agents are somewhat
acular !



Three mysterious students of the
occult from some obscure oriental
locale; a group of people attending a
wedding in a small Jewish village; a
professional soldier stationed in a
remote frontier outpost of the Roman
Empire; a wild-eyed ascetic desert
preacher with his rag-tag followers.
All these appear in the Epiphanytide
Gospels.

If we are to share the impact of
God's love upon these men and women
who, living in fear and poverty, were
raised up by Him to greater significance
for the ages than the then famous
emperors and important people, if we
are to find our true purpose in this
world which God our Father has
made, we will do well to ponder how
these contemporaries of Christ were
touched by God.

Mental prayer is more than mere
exercise of imagination. It is per-
formed by Christians within the living
heart of the Church, which is the Body
of Christ. God shines within the heart
of the Church. This is the way He
chooses to "lighten the Gentiles." Whenever a Christian binds unto him-
self the obligation to relive the acts of
the Gospel story, he enriches the
whole life of the Church. God enters
the hearts of men and through them
shines forth again. We become, as St.
Paul urges, "living epistles." It is an
exercise of loving as well as an
exercise of the mind. Through the cor-
porate life of the praying Church our
Lord is preached - preached by those
who know at first hand the impact of
His love.

Whether it be a small parish or a
large national Church, whenever
Christians in a community make a
habit of opening their hearts to this
lightening of the Gentiles, then the
true Mission of the Church comes a-
live and Christ is truly preached.
Lacking this general practice, the

Christian mission becomes a dismal clatter of policy-making and ill-starred attempts at reunion, just another activity in an already too busy world.

So, to our knees, O Christians! The five weeks of Epiphanytide, along with the Feast itself, give us a means of getting very close to the revealed will of God. The events cluster around three traditional scenes: the Wise Men; the Baptism of Jesus; the First Miracle. To these the American Church has added, most happily, the picture of the teenage Jesus in the Temple at Jerusalem and his trip home to Galilee. We also have the healing of the Centurion's servant and the parable of the Tares and the Wheat.

All six of these stories reflect the

extension of God's Kingdom among men. They hold up in crystal clear relief how this extending is to be done. We are urged to ponder God's way not as an intellectual exercise, but as persons intimately included in the event, as participants, seeing the scene, hearing the words, even smelling, touching and tasting along with our Lord. He wills us to share His life as intimately as He shared the life of Joseph's and Mary's home.

Each of us, if we are reading the Gospels, has some sort of schedule for prayer. Let us keep the schedule then, recall before, during and after each devotion that we are accompanied by those whose pictures we see in the Gospels.

Epiphany

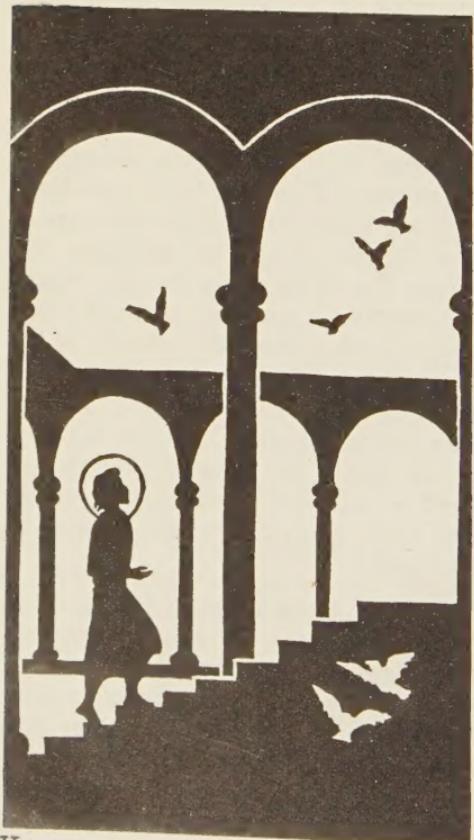
(Wednesday through Saturday)

The Wise Men come from the East to worship the King. We join them whenever we make our way to the Altar to do homage to the Lord Jesus. He is our star. He shares with us the gifts of gold, signifying His kingly stature. He demands our complete obedience. The trip across the desert took time, and so does worship. The Wise Men knew the dignity of suffering and its necessity. They have showed us that pain, too, is a treasured gift to give our Lord.

Jesus visits the Temple in Jerusalem

(First Week)

This week could well be called family week. God can be seen in the bosom of the family. Should we wish to enrich our family devotions, we know from these scenes that Jesus will be there before us. Even when mother gets upset, so did the Blessed Virgin Mother. Are household chores a bore? He tells us that obedience here is worth many times more than



Harmon

visions. Joseph and Mary can truly be the prototype for all Christian homes. They are the man and the matron of honor in Christian weddings. They are the godparents at all Baptisms the sponsors for all Confirmations.

Lord's Baptism by St. John the Baptist.

(Second Week)

"This is my beloved son." Thus the Lord proclaims our Lord's right to be loved by all men. Christ's revelation to Christians leaves no doubt, but others who have not become members of Christ, the Christian must say that whatever truth may have been revealed through other means, truth of Christ brings the full love of God. We notice that in all these many pictures, our Lord is reaching out to those whose convictions are strongly held. We never need to be asked to preach the faith of Christ crucified. This certainly is what gave the early Christians their greatest courage - come death or nothing, Christ is the Son.

the First Miracle at Cana.

(Third Week)

Again St. Mary is in the midst of the scene. It is in response to her request that Jesus performs the miracle. In His own act, Jesus lays claim to another area of life. As in a later scene, the Apostles said, "Even the winds and waves obey Him!" The truth is plain, whatever concerns the affairs of men is His business. In marriage, the essential thing is the lifelong promise. His blessing is assured and His same power that can turn water into wine can turn a trembling heart into a constant one. By Him all problems are strengthened.



Healing of the Centurion's Servant.

(Fourth Week)

Of all Christian actions, the most necessary to extend the Kingdom is that of interceding. Here is a Roman soldier who knows authority and sees it in our Lord. Many people hesitate to pray for others because they feel that they are not worthy to ask for others what they themselves do not practice. There is no question of worthiness. In praying for others, it is the love of God which is the foundation, not the worth of the asker. Missionaries need prayers. They count on them. It is not only our privilege, but our duty. This is the one way for God's kingdom to extend - through the earnest prayers of those who have received His help. Five minutes a day? More if possible.

The Parable of the Wheat and the Tares.

(Fifth Week)

What a wonderful parable to set things in their proper perspective. Man's impatience tends to separate the sheep from the goats long before it is time. All judgment belongs to God. The partisan is always wrong when he sets his judgment up as infallible. Our task? To do and work and pray: God's will be done.



The Sisterhood of the Holy Nativity

In their dedication to the Incarnation the Sisters of the Holy Nativity are presented with a tremendous challenge. They are to show forth our Lord's Incarnate life in their own lives. Each Christian is called to do this, and the Sisters strive to do it by living the Vows of Poverty, Chastity and Obedience, not only in the cloister but in the midst of the world. To achieve this requires both a longing to give oneself to God through the Religious Life and the desire to reach out to others to draw them closer to God.

When the Religious Life was re-established in the Church of England the Communities took up the corporal works of mercy, for the need was great in this field. In 1882, the Reverend Charles Chapman Grafton, then Rector of the Church of the Advent in

Boston, and later Bishop of Fond du Lac, felt there was a need in the Church for a Community that would confine its work to teaching the Catholic Faith. But the work was not to be the primary purpose. A Community dedicated to winning souls for Christ must first work for its own sanctification: a strong foundation for the spiritual life must be laid in the lives of the Sisters. With this in mind Bishop Grafton based the Community's Rule on that of St. Augustine and chose their dedication to the Incarnate life of Jesus to be the inspiration for a strong interior life in union with the hidden and interior life of our Lord, demonstrated in love and service as in the home of the Holy Family. So the love of Jesus is to be the animating motive of the life and

of the Community: "Unum
es one of its maxims.

these principles to guide them
st Sisters started living in their
lehem," in a house on Brimmer
in Boston, and worked in the
h of the Advent. After six years
mmunity moved to Providence,
Island, where the first Mother-
was established in an old family
nace.

1889, Father Grafton was con-
ned the 2nd Bishop of Fond du
This led to the moving of the
rhouse to Fond du Lac, Wiscon-
1904. A mission house is still
ained in Providence where the
s work in the parish of St.
en and in other parishes of the
se. As the years passed other
on houses have been established
oday the Sisters are working in
cities. In New York they live a
lock off Times Square and work
e parish of St. Mary the Virgin.
in the heart of the city, the Di-
Office is recited regularly, in
with all the other Sisters in
us parts of the country. The Sis-
nstruct many for the Sacraments
go out to visit the poor, the sick
those needing spiritual help. In
delphia the Sisters do a similar
in the parish of St. Clement,
er lovely downtown church.

Eutaw Street in Baltimore, a
sal city row house has a brass
on the door which tells that here
the Sisters of the Holy Nativity.
work at Mt. Calvary Church and
two chapels of St. Mary and St.
erine is carried on by a staff of
Sisters. In the center of the
try, in Milwaukee, the Sisters are
ected with All Saints Cathedral.
ern here one must go to the West
t to find the next S.H.N. house in
Angeles, California, where the
ers work in the parish of St.

Matthias and on the City Mission staff
of the Diocese of Los Angeles. The
work includes much visiting in the
various sanatoria and other institu-
tions, where patients are regularly
visited and many are instructed for the
Sacraments.

The Community maintains two Re-
treat Houses, one at Bayshore, Long
Island, and the other in Santa Bar-
bara, California. The great need of the
world is for souls to realize their
union with God, and one of the chief
means of attaining this is to withdraw
from everyday activities for a period
of quiet communion with Him. The
people who come to the Retreat
Houses find the answers to many of
their problems in the worship and
silence there. The House of Rest and
Retreat at Bayshore was once the
estate of Miss Sarah Lawrence who
generously gave it to be used for this
purpose in 1914. Five years ago an-
other generous benefactor bought the
property next to the Santa Barbara
Mission and gave it as a thank offering
and in honor of our Lady to be
used for Retreats. The great beauty
of nature which surrounds St. Mary's,
together with the rich reality of its



spiritual life, has given many retreatants a deep sense of peace and fresh courage to face life anew.

In all of the mission houses the living of the Religious Life goes on quietly day by day — the Holy Sacrifice of the Mass is offered each morning and the Divine Office is said to the glory of God.

Over all the Houses stands the Motherhouse in Fond du Lac as a very real mother, giving spiritual strength and succor to her daughters and sending out replacements to the mission houses: from it flows in a true sense the life of the Community. The living of the Religious Life in its fullness, the training of new members and the care of its aged are the chief occupations in the Convent. Intercessions are offered throughout the day, each Sister taking a half hour period. Guests are always welcome to join the Sisters in their worship.

Missionary enterprise is also carried on in its departments. In the Embroidery Department vestments and



linens are made at a reasonable cost. The most beautiful should be used for the adornment of the sanctuary for the glory of God and the Sisters endeavor to supply the best. The Altar Bread Department does its share in the extension of the Faith by preparing the "earthly form" for the Sacramental Presence of our Lord on His Altars. A unique work is carried on in the Lending Library, which was placed some years ago in charge of the Community, after the death of a devoted Churchwoman who founded and long conducted it, and in whose memory it is called "The Margaret Peabody Lending Library." Books from this collection are sent out free of expense to the borrower, except the return postage.

So often the Sisters are asked, "How does one become a Religious?" Small children will even ask if a Sister is born that way! Perhaps the question is not so absurd as it seems, for the Motherhouse does have a cradle, in



ovitiate. A young woman who comes to the Community to be trained Religious is received as a Postulant after a period of visiting. After months as a Postulant, she receives the Habit and her religious and becomes a potential member of her chosen religious family. She can kneel at the Altar to a complete offering of her life; however, she undergoes a two-period of preparation and training during which probation she learns principles of the Religious Life as are lived according to the spirit Rule of the Sisterhood of the Nativity and proves the reality of the call to it. She is also trained to the work of the Community. She receives instruction in Dogmatic Theology, Church History, the Holy Scriptures, and Religious Education.

After successful completion of her training, the Novice wishes to dedicate herself further and the Community is willing, she is allowed to take the Vows of Poverty, Chastity and Obedience for the two-year period

of Junior Profession. Then, God willing she is permitted the Solemn dedication of herself to God by her life Profession. By her Vows the Sister gives herself completely to God to live for His Glory.

Who are these young women who come to dedicate their lives to God? They are very ordinary people from all walks of life, all parts of the country and of various ages and backgrounds. Their common bond is that they believe that God's Will for them is the Religious Life lived under the S.H.N. Rule. The Community asks of them good health, physical and mental; sufficient education to teach the Faith; and the willingness to give themselves in dedication to God.

In the elderly Sisters can be seen the reality of a life given over completely to God. For them, there is no problem of retirement — one does not retire from dedication. It may be that they will have to lay aside their active duties but their life of prayer and intercession continues. The young learn from the examples of the old,



and they in turn are encouraged to know that the life of the Community is constantly being renewed and their life and work will be carried on in the lives of others.

The Community family extends into the world through its numerous Associates — laywomen who have a Rule of Life and are associated with the Community. The Sisters and the Associates together try to live out in their lives the mystery of the Incarnation, of God's complete self-giving.



TOWARD RIGHTEOUSNESS Meditations of an Ordinary Woman

By Alice Borman

These are not meditations in the classical traditions in any form. They are simply aspirations toward God, a lifting of the heart and mind toward our Creator, Redeemer, Sanctifier.

The writer is ordinary (among many other ways) in that I have little grasp of theology and less of philosophy. My many mistakes are my own. Any achievement is owed to the masters of the spiritual life, to whom we can all be under a similar debt.

That the writer is a woman is insignificant, except as a prayer group member expressed it, "When I get here, panting and harried, I take great comfort in realizing that all of us women have done the same, and all are trying to lift our burdens and offer them in prayer to our Heavenly Father."

To three extraordinary women is due the impetus which brought these meditations into being. One is a member of a Religious Order, who recommended Dean Eric Milner-White's book, "My God, My Glory". My thoughts are only pale reflections

of a spiritual giant and great churchman.

The second woman is a prayer group member who said one day, we discussed meditation, "I found a very helpful discipline, when I was dissatisfied with my meditations, write them down."

The third is a dynamic and creative church worker, who heard that I was writing my meditations as a Lenten exercise and asked to see them. She urged their being made available to other ordinary women. My only hope is that they may be helped by the knowledge that we all have like pitfalls, rocks and thorns in our pilgrim paths, but also that we can have the same light and staff and refreshment as we go onward.

My Heart is Restless

The reason for my heart's restlessness is that it does not rest in God, in whom alone man finds rest, finds peace. Often we try to find rest in friends and kinfolk, in fame and praise, in goods and gifts. But the

prove to have feet of clay.
We fail us because we have put
in God's place, fame and praise
or vanish, goods and gifts please
more. But if we place our hearts
in His keeping, we will find Him to
be the rock of strength, the light for
our paths.

How can we do this? How can our
hearts be tuned to the hymn of God's
ways? We can lift them often to Him
in the moment as our day flashes by.
We can offer Him to our friends,
ourselves, in our offer to pray
for them. We can study His mighty
works in history. We can search out and
pray to those whom we know have
been saved with Jesus." Often we should
express our penitence when we have
been lacking in love for God or man.
Finally, to rest in the Lord we
wait patiently on Him.

Lord, support us all the day long."

Vocation

What has the Lord called me to do?
To go for Him into the world. Daily,
He calls and I cannot disregard
His voice. I know that as a messenger
I am a dismal failure. My feet
stumble and stumble. The message as I
carry it on is twisted. Often have I
taken a wrong turning on the road.
Still He calls me, still He tells me,
Get up, follow, let My love help you.
I am the light for your path.
Keep in the way, and your
journey is over."

Dear Lord, am I doing what You
would have me to do?"

"Insofar as the service you do is
for Me, not for yourself."

"Then Lord, no offering I make is
sufficient, no self-oblation is enough."

"No, my daughter, never enough,
but perfect. But your faith offers it,
My love transforms it."

I can work on, hoping that at the

"A glad sound comes with the setting sun,

"Servants, well done!"

Pilgrimage

Looking back over fifty years, I can
see how God has led me as I walked
my pilgrim way. I cannot say with
Dean Milner-White that it was

"steadily and in a sure light,
So that I neither dally nor disobey,
Nor step aside, nor stand still, nor
sink down."

For alas, I can remember times I
did all these, until it was only God's
mercy that I did not die with unrepented
sins heavy on my soul. But God
has controlled me gently, increasingly,
and the light of devotion that subsided
to the flicker of a match now glows to
light my path. It is my dearest prayer
that it will light others too.

I can look forward with faith to
being brought safe home to Jerusalem,
to being forever with the ones
who have illuminated so radiantly my
earthly pilgrimage. What joy to sorrow
for sin and fear it no more, to
have no separation, no more temptation.
Always then I will see the face
and hear the voice of Him whom I
have sought earnestly, though I have
grieved Him often and continue to do
so day by day.

"Grant me safe lodging and peace
at the last."

The Body

We are so likely today to pay over-
much attention to the comfort of the
body. In Church the pews must be
easy, the kneelers soft. We must not
kneel overlong; we cannot be hot or
cold. At home the bed must be just
right, the food must be appetizing.
Unpopular is the idea that we can
offer God our tiny pinpricks of dis-
comfort as a token gift with the over-
whelming gift of Christ on Calvary.

But we could dedicate our bodies in their wholeness to the God who made them. They can be made to honor God in the hands that work for Him, the knees that bend to Him, in the voice that sings His praises.

We can offer our bodies too, when they are not whole, with a prayer for healing if God wills; if not, that our souls may grow and blossom and flourish, even though the way of sickness is a dark and difficult one.

Let us remember all the service the body can perform for the God that made it. There is the eye to see all that God made that man can rejoice in. There are the lips to open for prayer morning and evening. There are ears to hear the voice of God who wants our praise, of our neighbour who wants our love.

"I will give thanks unto Thee, for I am fearfully and wonderfully made."

Lord, I Believe

Take, O Christian, the leap of faith. Bridge the chasm between the known and the unknown with a single bound of faith. Even the non-Christian lives by faith. He believes that tomorrow the

sun will rise, that food will strengthen him, that gravity will pull toward the center of the earth. This is God's plan. The pinnacle of His plan is Christ, His Word. Either all His promises are true, or His life was a terrific hoax. But to those that believe, "to them He gave He power to become the sons of God, even to them that believe His name."

It is well said that faith moves mountains. It also enables us to run the race and share the fellowship with the faithful, known and unknown, who in every generation have believed.

Every time I doubt, every time I worry, every time I rebel, let me make an act of faith. I shall say, "I believe in salvation (i.e. safety) through Jesus Christ."

Was it easier to believe God's promises when fiery trials were the result of proclaiming your belief? It seemed that these dangers served but to strengthen men's trust in God. Today again darkness is heavy in the world. In faith we can "go out into the darkness and put our hands in the hand of God."

Faith

There is more to faith than simple belief in the articles of the Creed. I must believe so firmly in the goodness and the providence of God that I never worry, never fret. When a problem brings me to my knees, I must never doubt that I can rise to my feet with the problem solved. When I hope for the guidance of the Holy Spirit for any undertaking done in God's name, I cannot fear that He will be absent.

Even when sin seems to overwhelm me, despair should never be my companion, for, like Christian in "Pilgrim's Progress," the burden will fall from me at the foot of the Cross. When I fear that I am not penitent enough, in faith I must offer to God





that penitence I have, knowing that every other offering it is important.

Faith will also help me to lay hold of God's grace, which is within my reach in a never-failing supply. As I raise my hands to receive the bread and wine in Holy Communion, I must reach out toward God to receive His grace.

Faith makes me able to see the face of Jesus even in the darkest night. I am sure that it will guide me through this door into everlasting light.

I will fear no evil, for Thou art with me."

Unto the Hills

Today I have driven through the hills. They have been veiled in mists so that the crests could hardly be seen. The mystery of their semi-visibleness has made them more majestic. No longer the pagan gods are thought to dwell among the hill-tops! No wonder the psalmist, lifting his eyes, thought of Jahweh who made the earth.

People are often troubled by their smallness when compared to a mountain, an ocean, a great wind. But I am comforted, for I think, "A hundred years ago, scarcely a white man had ridden these hills. A hundred years

hence people of our colour and country may walk here no more. But the hills are the same. God that made them is the same. For me, scarcely a grain of sand in the universe, Christ was crucified because God loved me so. My little strivings and contrivings vanish as a puff of smoke. Only will I be troubled by my physical insignificance if I forget that God knows the fall of sparrow and has numbered the hairs of my head. Only of importance and lasting quality is how much I accepted and listened to other humans and whether I truly loved God."

"Lead me to Thy Holy Hill."

Friends

The closest friends are those to whom you can speak of your concerns. My inmost concerns are of the Kingdom of God, of the struggle to advance it, both within my soul and in the world around me.

So my friends are friends too of our Lord, numbered among "those who are forever gathered around His table."* There are some dear ones who are not of this company. They are often in my prayers, because I long for them to be there.

All of us who are workers together with Him, teach each other in many ways. I can see how these close friends lay hold on God's grace. I join my hope of forgiveness with theirs. We pray one for another and are thankful for those prayers.

Especially to those under holy vows, I turn for an example. Their lives of service to the people of God can inspire me to be a servant of the servants of God. Let me never be separated from these, my friends, even though I am "in the lowest room, nay waiting upon them, yet with them, and with Thee."*

* Eric Milner-White, "My God, My Glory," SPCK, 1954.

ST. STEPHEN THE DEACON

An Ordination Sermon
By Leslie Wilder, Jr.

Our purpose here this morning is most sacred and apostolic. We are here to ordain a deacon in the Church of God. It is a noble company into which our young brother is being initiated. For I have been reading this past week of some of the deacons whose lives have enriched the Church through the ages. Perhaps the noblest of all is he whose martyrdom we celebrated last month, St. Stephen.

The scene has really changed very little since the death of Stephen. You will find the devil just as active and just as zealous for your soul as he was then. Only his weapons are different. Now they are much more subtle and dangerous. A good, clean stone you can see and feel and try to avoid. But the stones that will be hurled at you today are so very charming and soft that you will think it some sort of delightful game; you will detect no bruise at all until perhaps it is too late. They will be the stones of humanism, materialism, secularism; they will be the stones of charity, little c as opposed to Charity, capital C; they will be the stones of busyness, masquerading as Godliness; they will be all those things that are the opposite of mystery, silence and the supernatural. In these few remarks this morning I should like to prepare you for the stoning which is as inescapable as the Judgement of God.

I can think of no better way of doing this than by referring you to the stoning of Stephen and suggesting that you take your cue from him. We read in the Acts of the Apostles that "Stephen, being full of the Holy Ghost,



ed up stedfastly into heaven." In words he knew that what he ed more than anything else was ion of God, so he looked in God's tion. You know, the people in the were so much better equipped we are to cope with suffering and tation because they were steeped the theology of the Bible, which, of se, is a God-centered theology. en had behind him the theology e Psalmist who cried, "God is ope and strength." "Put not your in princes nor any child of man."

ephen looked up stedfastly into en. In other words Stephen need- God and he looked for a God who scends the created order. Stephen w that God uses the created order we call the world, but when that d begins to go to pieces because he sinfulness of man, then man t have a God who transcends the d. The Psalmist knew all this n he said, "I will lift up mine eyes to the hills." Some may be sur- ed to learn that the next sentence, "m whence cometh my help" ends a question mark not a period. Psalmist would never dream that help would come from the hills, rather from the God who made hills. "My help cometh from the d who hath made heaven and th." Stephen looked for a God who scends the whips and scorns of e. And because he looked stedfast- - not just now and then - we are l that he saw the glory of God.

he Prayer Book directs that in this mon I am to declare the duty of a who is to be admitted deacon. I ve just declared your first and mary duty, and that is to take your ce beside your noble predecessor ll to look stedfastly for the God in presence of whom "the nations e as a drop of a bucket." Where re is no vision of this transcendent

God the people languish and perish.

But there was more to Stephen's vision than we have mentioned. He not only saw the glory of the transcendent God but he also saw our Lord standing on the right hand of God. "Behold I see the heavens opened, and the Son of Man standing on the right hand of God." This is indeed Biblical theology for it includes both the Old and the New Testament. Martin Luther once said that God without Christ is a demon. Therefore in your vision of God you will earnestly search for some aspect of our Lord's countenance. For here is where the devil real- ly concentrates. If, through his subtle influence, he is able to confuse your visions of God, then he will indeed have something to be proud of. If he succeeds, for instance, in causing you to see some conflict between God's Power and His Love, some difference between God's Justice and His Mercy, that of course is exactly what he would like to do.

"Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And they stoned Stephen. And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." He looked, he saw, he forgave. May I remind you that that is always the proper sequence. Vision must precede compassion, otherwise our compassion becomes charity, little c, not Christian Charity, capital C. May I say also that this realm of compassion is another means of verifying the vision. For unless we are able to say of those who are stoning us, "Lay not this sin to their charge," then we can be sure that the devil is tampering with our communi- cations with God, that we do not have a clear, direct line, and that our vision is something less than genuine.



A GRAY HAIR FOR ST. JOSEPH

By Lincoln A. Taylor, O. H. C.

The patronage of St. Joseph for the Mission Hospital in Bolahun is not mere formality, but a very practical necessity. By and large it is a relationship wholly pleasant. Many sick come, and many return home much bettered or completely cured. But there are moments in the procedure which are unforgettable.

Bringing some of the best that medical science can supply in challenging the tide of African disease inevitably means that a share of the work must be done by hands as yet as unskilled as they are eager and willing. The results may at times be merely amusing; at others downright terrifying.

Here is a sample. For a month or so surgical packs were being sterilized on an emergency schedule of fifteen minutes under fifteen pounds pressure in our sturdy pressure cooker. The two 'fifteens' were easy to remember. However, as surgery began to pick up and experience climbed, the doctor determined to give the packs their full thirty minutes. This spoiled the rhythm of the two 'fifteens'. There was a slight complication for the helper. Did the doctor say: "Thirty minutes at fifteen pounds, or fifteen minutes at thirty pounds"?

The packs were in, the heat on, and then a flurry in the ranks of the 'cloud of witnesses'. "Get the doctor to surgery one time!" Yes, there sat calm, happy Martin in the operating room—a really nice building—dutifully keeping check on the Coleman stove under the cooker. Today it was a little tedious. Just when the needle strained and hovered almost up to the thirty pound mark—just about top reading on the dial—a wisp of frantic steam pushed out of one of the valves and spoiled the show. "Well, if the doctor said so . . ." So with a pair of pliers Martin held the valve down. No steam escaped and success seemed just the other side of a minute!

When the doctor walked in, it took all of his medical calm and a little of his Christian virtue to keep from a hysterical exclamation. Rather tensely quiet he got Martin away from the valve, turned down the heat, and they both moved out of range. The doctor was slightly perspiring at the close call, and we trust St. Joseph didn't really get another gray hair.

DO YOU DREAD RETIREMENT?

By W. Dexter Wilson

problem of the aging, Senior citizens, or (for the jesters) Senile citizens, seems recently to have become the concern of everyone: politicians, industry, all types of magazine writers, and particularly the employees now generally faced forced retirement at 65 or 68.

you rather dreading the time the axe will fall?

When I have met friends who have retired, several have asked, "What do you do to keep busy?" Or they tell of trips to Mexico, or what have you and continue about their stomachs. Few are really happy. This is what has prompted me to tell of my experiences in retirement. Mayhaps my findings may help you. I have enjoyed life more; and I have always been an optimist.

is the story briefly. Five years ago I had a serious coronary thrombosis, and was retired on a fair pension about two years afterwards.

I am the son of a priest of the Episcopal Church, happily married with three boys and a girl, and three grandchildren. All my life I have enjoyed the worship and work of the church. But after my heart attack I was brought up short by my doctors, strangers; the heart specialist, a member of the Jewish Faith, and company doctor in New York. It was because both, after my final examination, said, "God must have something for you to do, or you wouldn't be here now. You were as close to death as any patient I've had."

That set me thinking. At the time of my attack, my good wife, following

the teaching of the Church, called our Rector as well as the family doctor. When I regained consciousness our priest and a heart specialist were by my couch. The priest said, "I'll give you the Sacrament of Unction, then the medical men will take over." At once the thought came, "You've got to live." So I relaxed, and the doctor gave me an EKG, and pulse, blood pressure and lung tests; then the ambulance and oxygen tent. The recovery was rapid, and for five years I have been living on 'borrowed time,' or better yet 'God's time.' Of this the medical men convinced me.

Now suggestions for the problems of the aging from the experience of a life-long Anglican.

1. We decided to stay in our home town, because of our many friends hereabouts in our parish and city.

2. Having inherited a modest camp on one of the beautiful Finger Lakes only twenty miles away, we have been able to enjoy it for three or four months in the summer. And this we enjoy sharing with friends by renting it for a week or two occasionally; and by entertaining various groups from the parish.

3. Next certainly comes reading, for which I never seemed to have time enough before. This includes magazines: The Living Church, Holy Cross Magazine, Reader's Digest, Newsweek, Saturday Review of Literature, etc.; and books (fifty last year) of which I keep a list to discuss with friends. The subjects cover biography, history and religion, and novels, of course. Here let me put "The Late

Liz" by Elizabeth Burns at the head of the list.

4. Hobbies: cabinet work, home repairs and general handywork.

5. Letter-writting. Everyone likes to get a friendly letter, especially one's children and relatives. I get them in return from old friends and 'all sorts and conditions of men.' And it's fun!

6. Last and best, more participation in Church work: reading Morning Prayer Tuesday mornings (for eleven years the Daily Offices have been read in our parish at 7:30 a.m. and 5:30 p.m. by a trained corps of lay-readers); work in our Chapter of the

Brotherhood of St. Andrew; participation in our Adult Class after the Family Eucharist Sunday morning. In the latter we 'bat the breeze' about the Church's Teaching Series. Last Lent we studied and discussed Fr. John Ellis Large's "The Ministry of Healing." This was the most profitable thing we have done. It included two talks, one by a Christian Science practitioner and the other by a priest of one of the parishes here where they have weekly healing services.

So the time flies, trying to listen to God's will, and praying for the power to perform the same.

BOOK REVIEWS

ANSWERS TO LAYMEN'S QUESTIONS. By the Rt. Rev. James P. DeWolfe, D.D., S.T.D., LL.D., Bishop of Long Island. Morehouse-Barlow Co., New York. pp. 204 Paper, \$4.00

It is refreshing to find one who can supply such charming answers to some of the ordinary questions asked by lay people in our parishes, and to meet the answers presented with such clarity and skill. This volume contains quite an assortment of inquiries received by Bishop DeWolfe of Long Island in the course of his preaching missions in various places. Lay people are puzzled over many of our Anglican anomalies, largely because not well acquainted with Bible, Prayer Book or Canon Law. The Bishop supplies the facts, and backs up his statements from our official formularies. Surprising it is that so few liturgical or ceremonial matters seem to disturb the laity any more. Rather, the problems one finds in moral and dogmatic theology (of marriage and divorce for example) and of our place as members of the Mystical Body of Christ come to the fore.

Matters properly ecclesiastical crop up too, as might be expected, such as fasting communions and evening celebrations of the Holy Eucharist. Many an otherwise intelligent layman has been known to absent himself from a late Mass on Sunday because uncertain whether he would be expected to receive Holy Communion; and who of us has not been plagued at some time with the statement in the Apostle's Creed, "He descended into hell"? To all these and many other questions the Bishop gives courteous, charitable, sound replies. A wide range of theology and practice is covered.

In our estimation, this is a book invaluable to a young priest for instructing his classes in church ways because of the wealth of information it contains, and to an older priest for the patience and charity displayed in dealing with idiotic inquiries. But, as the author says, his work is aimed at the uninstructed layman who is willing to take time and make the effort to learn what his church really is, what it really believes and teaches.

one wish is that in dealing with
ian Unity, a topic most im-
it as also widely misunderstood,
ishop had made it ever so clear
the Church is the Mystical Body
rist, of which scripture, ministry,
ments and creeds are the inte-
parts. On page 21 he obviously
es to say just this, and it is hoped
readers will see the point. With-
n apostolic ministry there can be
er church nor sacraments, and
ore neither authoritative scrip-
nor creeds. When one gets this
firmly in mind, any such ir-
arities as "open communion"
"priesthood for women" solve
selves.

R.E.C.

THE ORIGIN AND MEANING OF NAME PROTESTANT EPISCO-

By Robert W. Shoemaker. A-
ican Church Publications, N. Y.,
pp. xx plus 339. Cloth, \$3.95.
last we have a book which is
arly, sane and factual on the
of the name of our Church, a
which has been in and out of
eral Convention many times since

Dr. Shoemaker takes up the
nings of the words themselves as
d in history and in modern Ameri-
usage. It will be news to many
in the past 400 years "Protestant"
had four distinct meanings, and
for a while it denoted the Church
England. That of course was long
re it connote all non-Roman,
sacramental, non-apostolic
ps as well. An interesting sur-
1, not mentioned by Dr. Shoe-
ker, is that in both Ireland and
eria we are still known as "The
estant Church."

The author gives a clear account of
the title Protestant Episcopal
e to be adopted, beginning with
quiet gathering in Chestertown,
yland, in 1780, when the clergy
laity present were preparing to

petition the state legislature for per-
mission to retain title to all property
formerly held by the Church of Eng-
land. Some name had to be set down
for the proposed ecclesiastical corpor-
ations, so why not combine the
Maryland use then common of "Pro-
testant" (i.e. non-Roman) with the or-
dinary appellation of "Episcopal"
(i.e. not one of the dissenting groups)
as was ordinarily applied to us in
Pennsylvania? As a study in the
meaning of key words we have never
met the equal of this book, for as we
read we encounter many and great
surprises, not the least being the re-
peated efforts of several non-Roman
groups to claim for themselves the
name "Catholic."

The author has taken seven years
of exhaustive research before present-
ing his work for our perusal, and we
feel confident that he has performed
a real service for the Church. He sets
forth the facts as he has found them
in hundreds of books, pamphlets and
magazine and newspaper files, which
alone is an arduous task. The con-
cluding chapters, 12, 13, 14, on
"Modern Meanings of 'Catholic' and
'Protestant,'" "Anglicanism, Its Re-
lative Catholic and Protestant Com-
position" and "Conclusion" supply a
fair sequel to the intensive word stu-
dies which precede them.

On p. 293 he observes: "The name
Protestant Episcopal Church in the
United States of America is, today,
inaccurate and therefore should be
changed." Since the Book of Common
Prayer as it stands represents over-
whelmingly the ancient faith and
practice of the Church, we should
really have something in our proper
ecclesiastical title to herald the fact.
None of the current suggestions for a
possible change of name would seem
to fit, because of the complete change
in the meaning of the very words

selected as substitutes for what we have been using for well on to two centuries. Perhaps, he suggests, we might agree on "American Episcopal Church," as having precedent in Scotland, and as raising fewer issues with the various types of churchmen. In any event, we must compliment Dr. Shoemaker for his careful, most helpful production, for it is an honest, straight-forward effort to sweep away the fogs of emotion and controversy which for 150 years have surrounded our name.

R.E.C.

THE CATHOLIC EPISTLES. Alban Winter, C. R. Foreword by the Bishop of Johannesburg. Faith Press, London (Morehouse Barlow, N. Y.) 1959. pp. 144 Paper \$2.40

Father Winter has given us a most thoughtful, concise devotional commentary on the Epistles of James, I Peter and I John. Very wisely he wastes no time discussing critical problems of text, authorship, dates and the like, but uses the accepted English text of the Revised Version for James and I John, while offering his own translation for much of I Peter. On page 7 we find that the author has compiled a very helpful "Suggested Outline for a Meditation." He also intersperses topics for meditation generously after each few verses which have been commented upon as a unit. The Resurrection Fathers are too well known for their learning and sound scholarship for us to offer any comparison with similar works of an "evangelical" slant, for Father Winter is in the best sense evangelical while leaving no doubt in one's mind that he is writing as an Anglican Catholic.

In these pages we find so much solid food for the soul, so much that is beautiful, it is difficult to select any one passage for quotation. But in one

which we deem a fair sample of the author's direct approach we find (p. 22, 23) under the heading "Christian Sincerity" the comment on James 22 - 27: "This passage is directed against insincerity in religion. In every congregation there are people who make a profession of religion but do very little to live religiously. We nickname them "Sunday Christians," who put on their religion with their Sunday clothes. . . . St. James calls us to be 'doers of the word.' This 'word' is the Gospel as embodied in the life and teaching of our Lord and carried forward to-day in the moral teaching of the Church. It is chiefly declared to us in Sunday School, Confirmation classes, books and preaching; but we are generally too much occupied with worldly affairs to give it the attention it deserves." For devout priests, religious and lay folk we know that this book will fill a real need, but especially for those whose knowledge and use of some of the more neglected parts of Holy Scripture have as yet been incomplete.

R.E.C.

THE AWAKENING OF THE SOUL. William Ralph Inge. Edited by Prebendary A. F. Judd, D.D. Morehouse-Barlow Co., N.Y. pp. 61 Paper, \$1.00.

This little volume contains three lectures on Christian Mysticism by the late Dean of St. Paul's delivered at Kensington Town Hall in 1912, and now published for the first time. In the preface Dr. Judd points out that they form a valuable introduction to Dean Inge's large work, "Christian Mysticism," and this is quite correct. The Dean had his own ideas on the subject, original if not somewhat startling at times. "The Mystic as Thinker," "The Mystic as Moralist" and "The Mystic as Worshipper" are the titles of the lectures.

Inge never claims that the mystic is the normal person, but he goes to considerable pains to demonstrate that such an one is neither a "wit" nor of subnormal mentality. He says, "I shall therefore not take the psychologists' standpoint in speaking of mysticism. I shall rather assume the mystical experience as a guarantee, as is guaranteed by the numerous persons who have testified to it."

3). Another point made abundantly clear is that the mystic is not necessarily against things, material or spiritual. Sacraments, Christianity, Church Order are all part of his plan, and the author notes with some disapproval how certain quasi-spiritualities have been misguided when they belittle or reject the Church and its sacred ordinances. God is "All in All," but that thought is not to be led into a sort of pantheism, such as Plotinus and some of the Neo-Platonists seem to postulate.

But there are Moslem and Buddhist mystics none can doubt, and there are Christian ones too. For us the guard is to look to Christ's method of inwardness, His directions

as to prayer, His idealism and attitude towards wealth, towards death; His emphasis on love." (p. 29). The final section of the third lecture is on "The Awakening of the Soul," the "I yet not I, but Christ" of St. Paul. And here is quoted most appropriately a fine stanza from Dowden:-

"Suddenly, we know not how, a sound
Of living streams, an odour, a flower
crowned

With dew, a lark upspringing from the
sod

And we awake. O joy and deep amaze,
Beneath the everlasting hills we stand,
We hear the voices of the morning
seas

And earnest prophesying in the land,
While from the open heaven leans
forth at gaze

The encompassing great cloud of wit-
nesses." (pp. 57, 58)

We are most grateful to Dr. Judd for bringing to light these important lectures. Not everyone can agree with Dr. Inge on every point, but his strong attraction to the inner life of prayer as shown in many of his writings, including these lectures, does merit our respectful attention.

R.E.C.



MOUNT CALVARY
ORDER OF THE HOLY CROSS
SANTA BARBARA, CALIFORNIA

November, 19

Dear Friends,

We are grateful for this chance to write to the still larger circle those interested in the Order's work in the West, and give you our latest news.

At the end of September we said Good-bye to Fr. Spencer, who had been our Prior since July 1955. He goes now to the Mother House at West Park, to finish an important job of study and writing on the Eucharist. We hope you can persuade him to give you, in the Magazine, a preview of his proposed revision of the rite. We sent his "personal effects" after him by freight, and to our delight the way-bill was made out for "three cartons P.E."

Early in November we expect Bishop Campbell. As I write he is still at St. Andrew's, checking up a few last points for a history of that work in which he himself played so large a part. Now we are to have him, no longer as a visitor but as a permanent member of the family. His many western friends will rejoice with us. He has already been invited to confirm in one of the neighboring towns.

Fr. Tiedemann keeps his health and vigor, and is more and more in demand as confessor and counselor. His monthly visits to Los Angeles and to the neighborhood of San Francisco now keep him away nearly a week at a time. He asks your prayers that he may deal gently and wisely with the many individuals who come to him.

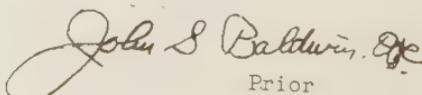
Our best news is that Fr. Adams, who was not so well during the summer, seems now to be quite restored. He came back from five exacting weeks in Sacramento Diocese cheerful and well, moved over to the west wing to be closer to the guests, of whom he is to be in charge - and caught a bus to his next mission. It's hard to keep a Holy Cross Father down!

Brother Michael is away conducting missions for children - four this autumn and four more in Lent. (The parishes he visited last winter asked to have him back, and were joined by four more.) He has earned his welcome by many hours of hard study, working out fresh ideas, and much typing of new work sheets and tests. He was thrilled by the response of the children at Nashville, whom he taught last August on his way west. One of the stations in Alaska is asking to have him this summer.

Me? I've been trying hard to like sitting at a desk and answering letters and - well I'm afraid I look forward to after Christmas when I too will be out on the road.

Thank you again, all you generous friends who have helped us. We hope you all are having a very blessed Christmastide.

Sincerely yours,


John S. Baldwin, O.C.
Prior

COMMUNITY NOTES

stmas is the great family festival, and a Religious Order is a small family. Accordingly we accept outside appointments for Christmas Day, in order that we may be together in the House where we are stationed for the family festival.

ing just had these family reunions in our several Houses to celebrate the anniversary of our Lord's birth; we take this opportunity to inform our readers at which House the members of the Order are stationed.

the Mother House in West Park, Newburgh, is the Father Superior, Fr. Merton, and the Assistant Superior Novice Master, Fr. Taylor. The men here are: Fr. Whitall, Fr. Remore, Fr. Hawkins, Br. Dooley, Fr. Harris, Br. George, Fr. Peter, Fr. Bessom, Fr. Packard, Fr. Terry.

Gunn is the Prior at St. Andrew's. With him are Fr. Bicknell and Fr. Stevens.

In Bolahun the Prior is Fr. Parsell, with him is Fr. Atkinson. Fr. Gill is also officially stationed at that place, but he is at present in his country on furlough.

is indicated in the accompanying list from Mount Calvary, Fr. Baldwin is the Prior of that House, and Fr. Campbell, Fr. Tiedemann, Fr. Ms., and Br. Michael are with him.

have three Junior Professed

members, of whom Fr. Smith is stationed at the Mother House. Also at the moment Br. Charles is here and Br. Francis is at St. Andrew's, but later this month they are to change places.

The life and work of the Mother House is further strengthened by a large and enthusiastic group of Novices and Postulants.

Another group which shares in our family life must be mentioned. They are the Companions of the Order, men who live in our Houses, each under a Rule drawn up for him by the Father Superior. Br. Aidan, the senior member, lives at the Mother House. The other two are in Africa: Fr. Smyth, who is both a priest and a doctor, and runs our hospital in Bolahun; and the Rev. James Crowther, a Deacon, who is rendering great service to the Mission.

Finally we must pay tribute to the many世俗s who share in the life and work of our various Houses. Space does not permit a listing of names, but it is hard to see how the Order could carry on without their generous and able assistance.

Diamond Anniversary

On last November 25th, the Order celebrated its seventy-fifth birthday. At West Park the Sisters from Newburgh joined us for a Solemn Mass and Te Deum in thanksgiving for the many blessings bestowed on the Order.

through the years. We were also grateful for the many felicitations we received from all over the Church, and that at many Altars friends were joining in our offering of thanks to God.

One feature of our celebration at West Park was the use for the first time of the Mass and Office composed in commemoration of our Father Founder. The Epistle is Exodus 17: 8-13, chosen because of Fr. Huntington's devotion to intercession. The Gospel is that for Septuagesima, St. Matthew 20: 1-16, the Parable of the Laborers in the Vineyard, a favorite of his, which he expounded in his book, "Bargainers and Beggars".

The Introit, Gradual, etc., are taken from the Feast of the Holy Cross, are the Lessons in the Office. The antiphons of the latter are drawn from the Gospel, and Fr. Tiedema has composed for it two hymns. The Collect is as follows:

O Almighty God, whose beloved Son ever liveth to make intercession for us as our great High Priest; sustain us, we beseech thee, by thy Spirit that in union with James, our Father Founder, we may always intercede through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. Amen.

The Order of St. Helena

Our work away from home this month took Sister Josephine to Kentucky for her visitation to the convent and school in Versailles, Sister Clare to New Orleans for several speaking engagements, and Sister Rachel to Washington, D. C. where she spent a week at the National Cathedral School. She took Bible classes every day, grades 8 - 12, spoke at Assembly and at a faculty meeting, and gave a conducted meditation in the beautiful Bethlehem Chapel of the Cathedral. 99 44/100% of the students had read or seen "The Nun's Story" so there were plenty of questions, and plenty of opportunities to explain why Religious feel that both the movie and the book give a misleading picture of convent life.

Some of our missions were closer to home base: talks on the Order by Sister Elisabeth at Holy Trinity Church, Valley Stream, and Sister Grace at Highland Mills, and one by Sister Rachel to a group of students

at Skidmore College, Saratoga Springs. Sister Rachel also gave retreats at the Mother House for students from Bennett, Smith, and some High School students from St. George's Church, Newburgh. Sister Clare gave a talk about the Order for the women of the Church of the Epiphany, Southbury, Conn.

Our visit to Holy Cross on the 75th anniversary of the Father Founder's profession on November 25 was something we shall never forget. We left our convent after Terce and arrived at the monastery in time for the High Mass. The Father Superior celebrated and used for the first time the propers written for the anniversary. It was a joy to be able to be with the Order of the Holy Cross on this occasion, and to thank God in union with them for the life and work of Father Huntington, and for the rule which he gave them and which they have shared with us.

After the service we all gathered

JANUARY APPOINTMENTS

January

- 2 Fr. Hawkins. Toronto, Canada. Retreat for the Sisters of the Church.
- 10 Fr. Superior. Schenectady, N. Y., St. George's. Sermon.
- 12 Fr. Terry. Tariffville, Conn., Trinity. School of Prayer.
- 15 Fr. Hawkins. Toronto, Canada. Sisters of St. John the Divine.
- 19 Fr. Terry. Brooklyn, N. Y., Atonement. School of Prayer.
- 19 Fr. Gill. East Greenwich, R. I., St. Luke's. Address on Liberia.
- 24 Fr. Smith. Wayne, Pa., St. Mary's. Address on Liberia.
- 26 Fr. Smith. Philadelphia, St. Clement's. Address to the Laymen's Union for the Maintenance and Defense of Catholic Principles.
- 31 Fr. Smith. Baltimore, Grace and St. Peter's. Meditations.

monastery reception room for and an immense cake. response to our appeal for funds for the new chapel at the Motherhouse has been generous. We now

have a total of \$65,565.49. We need \$4,435 before we can begin to build, and \$20,000 after that to complete the work. We hope we can break ground in the spring.

Versailles

My December at Margaret Hall was in 1959 tingled with excitement, preparation for the holidays and Christmas, and the events of the last days of school. The calendar gave us in quick succession: the "Sodality in Blue" Winter Formal on Saturday the 12th; the Lenten choral program on Sunday the 13th; the Christmas party and play "Little Versailles" on the 15th; the Lenten Banquet, with an offering for us, made with love to make us laugh, and followed by an Eileen Ell Recital in Lexington for those interested, on the 16th; and the final school bell at noon on the 17th, ending all school schedules for 1959.

small convent guest quarters were occupied over three week-ends during the holidays by guests from Louisville, and Indianapolis, by a schoolgirl retreatant. An initiate spent ten days of the holi-

days with us, and a friend came for the three days after that. We had Christmas dinner at school, as is customary, with the school family, which varies considerably in size. It was pleasant this year to have Father and Mrs. Dunphy with us, and Stephen, and Mrs. Dunphy's mother, Mrs. Benson, from Chicago. Father Dunphy gave us a pre-Christmas retreat on the 23rd. He is giving a monthly conference to Sisters and others interested, on important points in Church history. The first one, in November, was on the Council of Nicea.

The whole of January is a month of preparation, leading up to mid-year examinations and the strenuous mental ascesis of Conference Week. Paints and Patches members will be working on, and producing, Anatole France's "The Man Who Married a Dumb Wife".

An Ordo of Worship and Intercession January-February 196

Jan. 16 Of St. Mary Simple W gl pref BVM (Veneration) — for all teaching work of the Church

17 2nd Sunday after Epiphany Double G gl col 2) St. Anthony Ab pref of Trinity — for the Sisterhood of the Holy Nativity

18 St. Prisca VM Simple R gl — for all who mourn

19 Tuesday G Mass of Epiphany ii — for the faithful departed

20 SS Fabian and Sebastian MM Double R gl — for Christian witness

21 St. Agnes VM Double R gl — for the Confraternity of the Christian Life

22 St. Vincent M Double R gl — for acolytes

23 Of St. Mary Simple W as on January 16 — for domestic missions

24 3d Sunday after Epiphany Double G gl col 2) St. Timothy BM pref of Trinity — for the Seminarists Associate

25 Conversion of St. Paul Double II CI W gl col 2) St. Peter cr pref Apostles — for the conversion of the world

26 St. Polycarp BM Double R gl — for the persecuted

27 St. John Chrysostom BCD Double W gl cr — for the Oblates Mount Calvary

28 St. Cyril of Alexandria BCD Double W gl cr — for the Orthodox Church

29 St. Francis de Sales BCD Double W gl cr — for the Novitiate of the Order of the Holy Cross

30 Of St. Mary Simple W gl col 2) King Charles M pref BVM (Veneration) — for the Church of England

31 4th Sunday after Epiphany Double G gl cr pref of Trinity — for the reunion of Christendom

Feb. 1 St. Ignatius BM Double R gl col 2) St. Bridget V — for all bishops

2 Purification BVM Double II CI W before Mass blessing and procession of candles V at Mass W gl cr prop pref — for the strengthening of the Religious Life

3 St. Blasius BM Simple R gl — for the sick

4 St. Gilbert of Sempringham Ab Simple W gl — for the Society of St. John the Evangelist

5 St. Agatha VM Double R gl — for the Order of St. Helena

6 Of St. Mary Simple W gl col 2) St. Dorothy VM pref BVM (Veneration) — for family life

7 5th Sunday after Epiphany Double G gl col 2) St. Romuald Ab pref of Trinity — for the Order of the Holy Cross

8 Monday G Mass of Epiphany v — for world peace

9 Tuesday G as on February 8 — for social justice

10 St. Scholastica V Double W gl — for the Order of St. Benedict

11 Thursday G as on February 8 — for the Companions of the Order

12 Friday G as on February 8 — for the Iberian Mission

13 Of St. Mary Simple gl pref BVM (Veneration) — for the Confraternity of the Love of God

14 Septuagesima V Double II CI V cr pref of Trinity — for Christian Missions

15 Monday V Mass of LXX Gradual without Tract — for the Priests Associate

Note on ferias and memorials marked Simple two additional collects may be said **ad lib.**
and ordinary votive or requiem Masses may be said

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